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GENERAL SECRETARY SHOJI RESIGNS

CHINA CHRISTIAN COUNCIL COMES TO JAPAN

In the 9th Central Committee meeting of NCCJ held September 13, Rev. SHOJI Tsutomu submitted his resignation as General Secretary, effective at the close of his term in March 1985. He explained that he has served as General Secretary since 1978 and feels, "it will be an appropriate time to leave so that other people will have the chance to experience ecumenical work."

The Central Committee approved Rev. SHOJI's request and established a search committee to nominate the replacement. The nomination for the new General Secretary will be made at the 29th NCCJ General Assembly to be held March 26-27 at Mejiro gaoka Baptist Church in Tokyo.

At the same meeting, greetings were brought from the Berlin Baisenze District of Thuringen State Church (Lutheran) by the Bishop Rev. Gundolf Amme. Bishop Amme is on a three week visit to Japan, representing the German East Asia Mission Society. The Central Committee also welcomed the presence of Rev. Cho Wha Soon of the Republic of Korea.

ANTI-FINGERPRINTING

The Central Committee passed a resolution in support of the ecumenical movement to revise the fingerprinting requirements for Alien Registration. Both the Kyodan and the Korean Christian Church have been actively opposing this requirement since the adoption of their joint Covenant
(continued on page 3)

It was a dream of many years come true. There, in the Kyodan meeting room on the 4th floor of the Japan Christian Center, was the Chinese Christian delegation to Japan, seated below the large Chinese-Japanese characters for "WELCOME." They had arrived Saturday, September 22, and this was Monday, the 23rd, a national holiday. Over the weekend many of them had occupied pulpits in Tokyo churches. Some had attended a national gathering of the YWCA at Tozando, Gotemba. Bishop Ting, the delegation leader, had delivered an open lecture at Rikkyo University. They had hosted representative Japanese Christian leaders at a sumptuous Chinese banquet and been rushed to the Christian Center without the siesta break of China, but there was no sign of weariness as they listened to long speeches by their Japanese hosts on different aspects of the state of the church in Japan.

Of the ten-person delegation three were women of whom one was the pastor of one of the Chinese Korean churches in Shenyang, Wu Ai-en. She had preached in the Kawasaki Korean Church the day before. The other two women were Madame Liu Nian-fen of Wuhan, President of the Hubei Provincial Christian Council; and Ms. Freda Yin, General Secretary of the Shanghai Christian Three-Self Movement Committee.

The men were Bishop K.H. Ting, President of the China Christian Council and Nanjing Theological College; Mr. Li Shou-bao, General Secretary of the National Committee of YMCAs and Vice-Chairperson of the National Christian Three-Self Movement; the Rev. Mr. (continued on page 2)

NATIONAL CHRISTIAN COUNCIL Room 24, 2-3-18 Nishiwaseda, Shinjuku-ku, Tokyo 160 Japan

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CHINA, Continued...

George Wu, former General Secretary of the National Christian Council and now Vice President of the China Christian Council, Dean Chen Ze-min, Nanjing Theological College, Mr. Li Ming, Vice-Chairperson, Shandong Christian Three-Self Movement Committee; the Rev. Mr. Sun Xi-pei, pastor of Shi Cheng Church, Hangzhou, and General Secretary, Zhejiang Provincial Christian Three-Self Movement Committee; and Mr. Shen Guang-wei, Senior student of Nanjing Seminary.

The next day the delegation would be divided to travel around the country for fellowship with Christians in Sendai, Sapporo, Nagoya, Kyoto, Osaka, Kobe, Hiroshima, Fukuoka, and Nagasaki. But today was the opportunity to meet with Christians in Tokyo. We listened spell-bound as they told about their experience as Christians in China today.

Wu Ai-en told of how the Korean minority in China is respected and appreciated and of how their churches are growing. The shortage of Bibles and Hymnals since the cultural revolution is being corrected now by new publication. Many farmers are coming to church. They have students in Nanjing Seminary and in a Bible School in Shenyang. It is God's grace that makes all this possible, she said with quiet conviction.

George Wu spoke to two questions: Why the Three-Self Movement? and What has it accomplished? The feeling of Chinese Christians is that "Three-Self" (self-government, self-support, self-propagation) has a Biblical, theological and historical basis as the proper stance for the church. It expresses God's will and our Christian responsibility. It is welcomed by the people. It has enabled the transition to a truly Chinese church, denuded of Western garments. Its accomplishments, in addition to the indigenization of the church, have been a post-denominational unity, more evangelistic power, a Chinese church-life style with Chinese theology.

Since the cultural revolution, the Nanjing Seminary student body has grown to 200, over 10 lay training centers have been opened, and 40,000 lay leaders are receiving a quarterly study guide. Over a million Bibles have been printed and now a new edition is in preparation using the new simplified characters. Furthermore, Christians are now recognized as "good Chinese" by the government.

Li Shou-bao spoke about the Chinese Church and international relations. It strengthened self-hood has resulted in healthier, more authentic relations, both internally and externally. Further advance can follow as relations grow with the rest of the world Christian community in an atmosphere of mutual respect and support.

In concluding remarks, K.H. Ting pointed to some of the problems Chinese Christians are now encountering. The leadership crisis is one. The arising of far-out versions of Christianity with mistaken theology another. To be sure the leaders of the church are now all Chinese, but how should they lead? Cooperation needs to be more complete with a better common understanding of pastoral care, liturgy, sacraments, theology, and church order. These are all under intense discussion and study. The church is supported by its own offerings, but that support is supplemented by rental income from property the church inherited. Self-propagation needs more theological content, more participation in social issues. The hymnal needs more Chinese hymns. With the return to religious freedom churches are opening at the rate of one a day and now over 1800 churches are open, but lower level cadres are not always understanding and supportive. The Chinese church faces many problems, but in dealing with its problems, the church grows.

One cannot but hope that the spiritual vitality of these Christian brothers and sisters from China will be communicated widely here in Japan, leaving a long-lasting impression on the Japanese churches. This would be a greater gift than the scroll painting by a
(continued on page 3, right column)

CITIZEN'S PROTEST CHUN DOO HWAN VISIT

On the evening of August 29, about 100 people gathered to protest the S. Korean president's three day visit to Japan. With chants of "We don't welcome Chun Doo Hwan," "We can't forget the incident at Kwang Ju!" and "Support Democracy," the group walked from Mizutanibashi Park in Ginza to the Ministry of Foreign Affairs before proceeding to Hibiya Park. The overall feeling of the demonstration was that Chun Doo Hwan is a dictator and we, in Japan, must continue to protest his rule.



Church leaders march with banner which reads, "Without an apology, we cannot invite the President of South Korea."

INTERNATIONAL DAY OF PROTEST

Some 400 people gathered together in Tokyo September 21, commemorating International Protest Day and the twelfth anniversary of the declaration of Martial Law in the Philippines. The event was held at Tokyo YWCA and jointly sponsored by NCCJ Philippine Committee and various citizens' groups.

Participants in the meeting included Japanese, Filipino and American professionals, Diet members, students and clergy. A statement approved by the participants reflected the critical
(continued on page 4, right column.)

NCCJ CENTRAL COMMITTEE, Continued...

of Mission Cooperation in February of this year. The NCCJ's decision was to use the same method of signature collecting, promoting the petitions used by the Kyodan and KCCJ within the NCCJ constituency, adding to it an appeal from the Central Committee.

YASUKUNI SHRINE

The Central Committee issued a statement criticizing the Japanese government's establishment of a Yasukuni Shrine Issue Committee. NCCJ condemned the government committee's intention of creating an official justification on behalf of the Japanese government for Cabinet Ministers to make official visits to the Shrine. NCCJ sees this official body as a violation of the separation between church and state as the shrine was established to commemorate war heroes. NCCJ also raised the fear that the government committee's guidance would lead to an infiltration of ultra-nationalism and militaristic values in education.

CHINA, Continued...

Chinese Christian artist presented to the NCCJ to be hung on an office wall. As General Secretary Shoji said, "This is a beginning. We must go on from here."

Alden E. Matthews

ASIAN CHRISTIAN ART EXHIBIT

October 14-21, 1984 12:00-6:30 p.m.

Waseda Hoshien
2-3-1 Nishi Waseda, Shinjuku-ku, Tokyo
telephone: (03) 202-6040

Address by Dr. Masao TAKENAKA, Doshisha University, October 14, 1:30 p.m.
"Colors and Vibrations of Asia as seen in Christian Art"

FREEDOM EXPRESSED IN FILIPINO ART

Filipino artists Papo De Asis and Renarto Habulan came to Japan July 9 and held their first exhibition in the Ueno Metropolitan Museum July 9-21. The exhibition was entitled, "The Third World and Us." This unique team was sponsored by the Japan Afro Asian Latin America Art Association, and calls their style of art "Social Realism," as it deals with the issues of people's oppression and exploitation.



On July 15, De Asis and Habulan had the opportunity to speak about the injustices and oppression felt by the Filipino people and depicted in their art, addressing the symposium of a Tokyo Asian Festival.

Their exhibition of murals and paintings moved to the Japan Christian Center where it was on display August 21-26 under the theme "Freedom Now." The Tokyo-based Resource Center for Philippine Concerns sponsored the exhibition as well as a dinner meeting on August 21, the first anniversary of the assassination of Philippine Senator Benigno Aquino.

One very large and impressive mural of women standing together represented the strength of various women's sectors united against oppression. De Asis and Habulan said that this mural had been used in a women's rally in the Philippines.

At the end of July, De Asis and Habulan made murals of workers at the Toppan-Moore, U.S./Japan multi-national printing company. People of other grass-roots organizations joined the mural making workshop, including the Group Against U.S. Bases. The theme was "International Solidarity Among Workers." Later they visited Narita where they spoke with leaders of the Sanrizuka struggle. (Sanrizuka began with the opposition by farmers and students to the building of the Narita Airport.)

On August 26, De Asis and Habulan left for Osaka to be guests of the Buraku Liberation Center.

Of their style of art, De Asis said, "Our school of thought is social realism. We believe that the main role of our art is to serve the people, reflect their sentiments and aspirations and both educate and be educated by them. We integrate with various sectors like the workers, peasants and the urban poor."

By Claudia Genung

PROTEST DAY, continued...

sentiments of those gathered, calling the Japanese government into accountability for the monetary aid it gives to the Marcos Administration and highlighting the present struggle for liberation.

Although Martial Law was lifted in 1981, the economic crisis of the Philippines, and the living condition of the Filipino people have continued to worsen. Militarization, mass murder, torture, arrest and human rights violations are all on the increase. The Philippine economic crisis, inflation, heavy taxing, bankruptcy and closing of major banks have directly affected people's lives. More than 80% of the population is poverty stricken and faces problems of survival. The Marcos government's "development" programs receive enormous support from foreign governments, including an aid package from Japan of ¥55,500 million. The statement protested the continued aid of the Japanese government to the Marcos regime.

MINISTRY IN THE PRISON

When I visited Fukuoka Prison, I was asked by my acquaintance, a Buddhist priest, to meet with a prisoner. He said, "I want you to meet with a prisoner who is on death row. His execution day is coming soon and I want him to have peace of mind before his death. Will you see him once?"

I asked myself, "What could I talk about with a person who has been sentenced to death? Under close surveillance of guards, can I talk about the Bible? Is it really permissible for the criminal laws of the state to kill a person whose life was given by God? It seems the words of Jesus matter little to the law which would surely execute a prisoner. I continued to ask myself, "What can I talk about with a person who must soon face his death?"

I went to see the condemned man. He was so small and had lost all expression from his face. He showed no sign of life. His eyes were lost and he looked empty and vain. My words were inadequate for this man facing death. There was no way to talk to him to open his heart. Finally, surrenduring my words in frustration, I grabbed his shoulders with both hands and shouted, "Is there any other way but to believe in Christ?"

Then, helplessly I went back to Kumamoto where I was pastor of the Oe Lutheran Church and taught at Kyushu Gakuin. Two or three days later I had a call from the prison telling me the prisoner wanted to hear more about the story of Christ. I was requested to go see him again. This time he looked different. He was alive. Whatever I said, he responded to with nods of his head. I went to see him again in Fukuoka every week. We began to prepare his baptism, celebrating the life of one who was being reborn from sin and death to blessings and life.

One day he said to me, "One thing has been greatly disturbing me." He continued, "my mother who lives in a village is excluded from the community

because of me. She is alone. Could you please see her and tell her that I have the faith? She need not worry about me any longer. But because of me she is very unhappy."

I went to see her. It took me quite a while to find her house in Saga Prefecture. At last when I found it in the middle of a field, the doors were tightly closed. No matter how much I shouted through the doors, she did not answer. I patiently waited, talking to the wooden doors, but it was no use. I could find no way to communicate with her. So, I turned away, saying, "I'm leaving, now." As I stepped away from the house, I heard a woman's loud crying. Then the door opened and I saw the old woman standing there. She said, "I have never forgotten my son, not even for a single day."

I told her how her son was living with the faith, that he now had peace and was asking for her forgiveness. The woman shared with me about how she was treated by the villagers as an outsider and how she was harassed by nosy reporters. She stood watching me a long time as I left.

When I went back the prison again, the man asked me to observe his execution. I said to him, "I'm scared." Then he said to me with a smile, "If you don't come to see me die, then a Buddhist priest will come. Is it all right with you?"

I received a notice to attend his execution soon after that. I went with a heavy heart. Holding the Bible in my arms, I waited in the waiting room. I couldn't stop trembling, but when I finally saw his smile and he said, "Thank you for coming. I was afraid you wouldn't come," my trembling stopped. The two of us took communion, sharing bread and drinking wine. Then, believing in everlasting life, he proceeded down the path to his execution, triumphant.

(Translated from the article which appeared in August issue of Nakama.)

Rev. UTSUMI Sueaki
Japan Evangelical Lutheran Church

PALAU DEFENDS NO-NUKE CONSTITUTION IN 5th PLEBISCITE

(MICRONESIA, Sept. 10, 1984) The Republic of Palau's 15,000 citizens, defending the world's first no-nuclear constitution, have again resisted pressure to abandon their constitution and to permit United States military use of their tiny, strategic islands. On September 4, Palauans went to the polls in their fifth plebiscite since 1979, and rejected a neo-colonial status agreement with the United States. That agreement, a bilateral military and economic Compact of Free Association, would govern the relationship between Palau and the U.S. following the termination of the 37 year United Nations Trusteeship Agreement. The Compact gives the U.S. 50 years unlimited use of Palauan lands and waters for military purposes, and veto rights over any Palauan action in conflict with perceived U.S. security interests. Palauans would receive 15 years financial support for their self-governing republic.

The Compact was defeated under Palau's constitutional requirement of a 75% majority vote to exempt any entity from the nuclear substances ban. The final unofficial count was 66.4% YES, and 32.6% NO, far short of the 75% required for approval. Observed by both pro and anti Compact forces, the polling and tabulation took six days to complete. Citizens were polled in even the most remote village islands, 300 miles from the Capital, as well as in Guam, Micronesia, Hawaii, and the U.S.

Opposition to the Compact included traditional chiefs, church women, grass roots organizations, and the Palau national Senate. They held village meetings, a rally, and used local media to inform Palauans about the many provisions the Compact contained which would severely limit Palauan sovereignty of their four year old Constitution. Their Constitution not only contains a complete ban on nuclear and hazardous sub-

stances, but narrowly restricts eminent domain, reserves land ownership for blood Palauans, and establishes the Palauan territory based on an archipelagic baseline. The Compact would circumvent these protections yielding sovereign authority to the U.S.

The opposition also criticized the Palauan Administration for rushing the plebiscite and thus crippling efforts to inform the public of the implications of the nearly 400 page Compact. The full text was never translated into Palauan, and less than 50 copies of the English text were produced. Palau's President, Haruo Remeliik, established the September 4th plebiscite by Executive Order No. 25, on July 17, allowing only 48 days for political education.

Many Palauans strongly desired United Nations observation of the plebiscite and opposed U.S. State Department participation in pro-Compact political education meetings. U.S. Ambassador Fred Zeder, head of the Office of Micronesia Status Negotiations and prime U.S. negotiator for the Compact, arrived in Palau August 27, 1984. In a Palau television interview he said, "It is not necessary this time for the U.N. to attend..." He further claimed that this plebiscite was merely an internal matter "to resolve a seeming conflict between your constitution and the Compact." According to United Nations Trusteeship Council staff, the U.N. was prepared to send an observation team, but were never officially notified of the plebiscite, and had not received an official copy of the new Compact as of 13 days prior to the plebiscite. Ambassador Zeder hurriedly departed Palau following a telegram of protest sent by Palauan Senators to the U.N. Trusteeship Council.

The next battle for Palauan sovereignty will probably be fought in Palau's courts. It is expected that the pro-Compact Administration of Palau will interpret the more than 50% yes vote as approval of the Compact. This has been the Administration's position since the signing of the Compact even

(continued on next page)

EBISCITE, Continued...

ough section 411(b) of the Compact plicitly states that 75% of Palauan ters must approve the agreement.

the Administration continues this sition, opposition forces will file r a court decision to firmly deter ne the defeat of the Compact ac- rding to Compact section 441(b) and e constitutional requirement of 75% proval.

alau is strategically located 500 miles east of the Philippines. Known S. military plans for the islands could use up to one-third of the imited land area for jungle warfare raining, airfields, and a possible rident submarine base. The conflict etween U.S. military plans and alau's sovereign, anti-nuclear onstitution has resulted in repeated lebiscites in Palau. Since 1979, five plebiscites have been held as he U.S. pushes for revision of the onstitution and acceptance of the compact. But the Palauans still say NO."

Susan Quass, Belau Pacific Center,
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Caroline Islands 96940 Phone: 260

TENDAI: THE FOUNTAINHEAD OF JAPANESE BUDDHISM", A weekend seminar.

Date: November 2-3, 1984

Place: Enryakuji Kaikan, Mount Hiei
(Northeast of Kyoto)

Cost: ¥15,000

Deadline: October 20 (¥3,000 non- refundable deposit required with registration)

The setting is the traditional center of Japanese Buddhist learning and practice. Founders of the various sects, Pure Land, Zen, Nichiren and Shingon, received basic training at Mount Hiei, taking with them some of the wisdom of Tendai. Instruction and seminars will be given in Japanese with English translation.

To register, contact: NCC Center for the Study of Japanese Religions, c/o Kyoto Diocese of Japan Episcopal Church, Karasuma-shimotachiuri, Kamikyo-ku, Kyoto 602

REV. PARK HYUNG-KYU DETAINED BY THUGS LATER SEVERELY BEATEN

Rev. Park Hyung-Kyu, minister of Cheil Church in Seoul, has faced re-newed oppression this month. For the past year opponents in the church have disrupted his sermons every Sunday by making so much noise that he cannot be heard. The families of two deacons are primarily responsible for this, one of them having broken Rev. Park's teeth last year. While this is made to look like an internal disagreement, govern- ment pressure on such families is the cause of the strife.

On Sunday, Sept. 9, nearly 25 non-church members joined the harassment of Rev. Park. They turned out to be hired hoodlums who confined Rev. Park to his 4th floor office after the serv-ice, destroying furniture and physical-ly intimidating him to resign. They also beat the assistant pastor and oth-ers. The police were later called to break up the forced confinement but instead of that they blocked off the church so that supporters of Park were unable to give him food, water and blankets.

The number of supporters reached 200 by Tuesday night and at 1:30 AM on Wednesday morning police finally re-moved 16 of the thugs effecting Park's release after 60 hours of being held.

Yet, this was not the end of the attacks on Rev. Park. After the Sunday service on Sept. 23 at about 3 PM, he was assaulted near the entrance of the church by a group of professional hood-lums in full view of the police. Six church youth members who were with Rev. Park were also beaten. The attackers were led by Cho Tong Ha, an admitted member of the military's Security Com-mand. Rev. Park was the most severely injured, being beaten and kicked such that he was unable to speak afterwards. His pancreas was damaged and he has been hospitalized for at least 10 days at Sung Mo (Holy Mother) Catholic Hos-pital. The police stood by not stop-ping the attack, but rather took some of the youth members to the station after they had been beaten.

A committee of church people has been formed to deal with the situation.

WE CANNOT LAUGH AND DANCE WITH THEM: WOMEN MIGRANT WORKERS IN JAPAN

It is estimated that over 30,000 women from other Asian countries, particularly the Philippines, Taiwan, Thailand and Korea are presently working as entertainers in the hot spring areas as well as the large cities of Japan. Some estimates are much higher. The immigration office figures indicate these countries as sources of a greater number of female visitors than male over the last few years.

The following article was written by Sister IYORI Naoko, who has been closely working with Filipinas in Japan.

The number of illegal migrant women workers has been increasing in Japan. There is no simple solution to the various migrant worker problems, but we cannot close our eyes to the reality in Asia today, for their inhumane treatment is a violation of their basic human rights. Recently, mass media has reported arrests of women working illegally, the unfortunate deaths of Asian women in fires and some cases of murder. In 1983, the Immigration Office arrested 2,339 people who were working without appropriate visas and 91% were women. 95.8% of them were from the Philippines, Thailand, Taiwan and Korea. The immigration office statistics indicate an increase in the last two years of women visitors between the ages of 20 and 29, while figures for men have not increased. Most women migrant workers initially enter into the country on a tourist visa. It is clear that as long as the economic gap between Japan and other Asian countries exists, this problem of women being imported to Japan for the entertainment business will persist. Some who still believe that prostitution is a necessary social evil ignore the entire issue. It is true that the countries of the migrant workers are poor and they often have no other choice but to come to Japan in order to survive, and perhaps aid their families back home with their earnings.

However, we must realize that those Asian countries which suffer worsened poverty lie under the shadow of Japan's economic prosperity. In the name of economic aid, Japan has continued to exploit its neighbors. The people are oppressed and their lives are sacrificed for the development of the country.

It has been more than ten years since we were first alerted to the problem of sex tourism by a Korean Christian woman. She was witness to the soldiers of Japan's economic invasion into other Asian countries, as the businessmen would frequent those countries and their women with ease. Now, the travel agents are starting to import women for the prosperous sex industry. It is said that more than 40% of the women who work in the night entertainment businesses are women from other Asian countries.

Their working conditions are often inhumane; their daily lives restrict with almost no freedoms. Some do not even have enough to eat if they are permitted to eat on the job and cannot afford to buy food. Usually they work 10-12 hours a day and receive only 1/3 of a normal Japanese woman's income. How can we wash our hands of this inhumane reality? They are treated as objects to entertain male whims; in essence, these women workers are treated as slaves in our present time. We must critically analyze this culture which allows such a violence of discrimination against women. These are the weak. Before we seek our own salvation as promised in the Gospel, let us hope and work for their liberation. Unless those women are treated as human beings and guaranteed their basic human rights, we cannot laugh and dance joyfully with them.

The CCA Women's Desk sponsored a meeting on the Migrant Women Workers issue in Manila, Philippines, Sept. 2-6. 60 women from 16 countries attended. Look for the conference report of the Japanese participants in October issue of JCAN. -ed.

EDITORIAL STAFF:
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